

True and Wonderfull.

A Discourse relating a strange and mon-
strous Serpent (or Dragon) lately discouered, and yet
liuing, to the great annoyance and diuers slaughters
both of Men and Cattell, by his strong
& violent poysen,

In Sussex two miles from Horsam, in a woode
called S. Leonards Forrest, and thirtie miles from
London, this present month of August. 1614.

With the true Generation of Serpents.

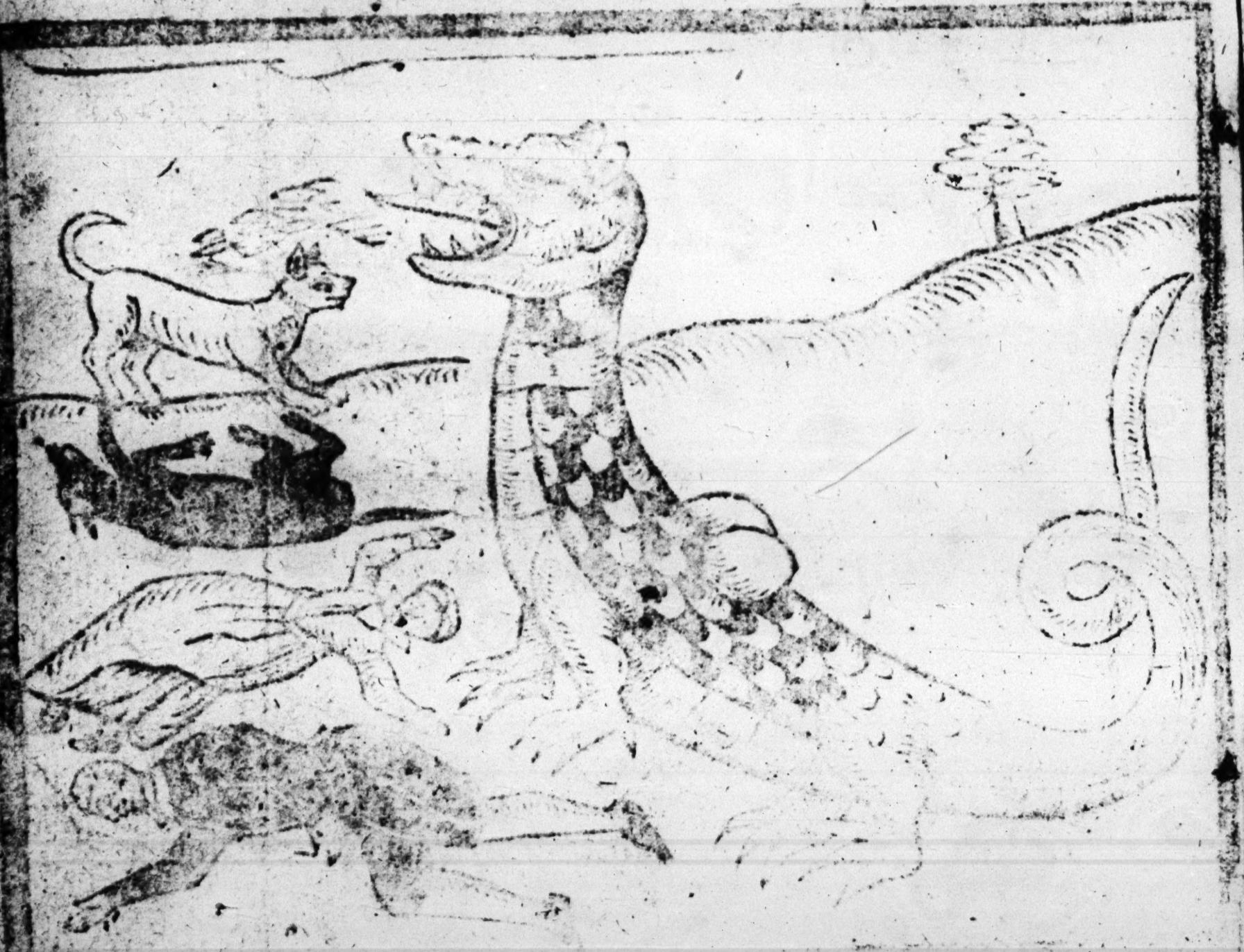


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THE OLD WAY AND THE NEW

•) Diagrams illustrating a typical
reaction scheme (of a reaction
involving two different types of
polymerization products)

~~shouten fö michold noch nicht zu Duff~~
motti äslim sinidis bue formatt bussard 1.2 ballo
Pidi Regza Leidet ufera vila nobuo I
mappa 10 micasan i suno iku IV



To the Reader.

He iust Reward

of him that is accus-
med to lie, is, not to be
belieu'd when he spea-
keth the truth : So iust
an occasion may som-
time bee impos'd vp-

much blame our accusers will have, if by
therby our forward credence to their former
reports, or by false Coppies transcribed from other
Languages, which (thought we before) were fo-
ster, and our shame little less; but passing by
what's past, let none our present trust blush for any
former falsehood sake : This Contente is neere vs,
Sussex; The Time present, *Auguft*; The Subject,
a Serpent; strange, yet now a neighbour to vs: and
it were more then impudence to forge a lie so

To the Reader.

neere home, that euery man might turne in our
thowtes; I belieue it, or reade it not, or reade it
(doubting) for I belieue e're thou hast read
this little All, thou wilt not doubt of
one, but belieue there are ma-
ny Serpents in England;
farewell.

By A. R.

He that would send better

newes if he had it.



written against them .

THE TRUE AND WONDRELL: A DISCOURSE RELATING A STRANGE & MONSTROUS SERPENT (OR DRAGON) LATELY DISCOVERED AND YET LIVING, TO THE GREAT INBELLANCE (AND DIVERS SLAUGHTERS) BOTH OF MEN AND CATTLE, BY HIS STRONG & VIOLENT POYSON.

Here is nothing more
extraordinary to tell us but this
strange and horrid creature, impervious
against the darts of man, insensible
of pain in the creation, before it
had bin born, had many deceptions,
and mischiefs, and woes from
affection : yet if we more nar-
rowly burip the natures and qualities of the creatures,
leaving the unsearchable depth of God's essence beyond the
knowable's lack of capacite to himself, we shall finde
that there is sufficient cause for our breake aduertisement.
And though all things were at the first created good
and servicable to man, because God is not the author of any evil ; yet since still sprung from the ill of Eve, many
miseries have (as his curse) false woman, even by those
creatures which were his companions in Paradise, and
made to his great blessing and benefit, Insomuch that the
Serpent which first was familiar with Eve, a seruicable

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to mans vse, is now turned a deadly and fatall enemy to all his posterite, frightening the earth with monstrous and prodigious shapes : and no doubt, in these new and presaging formes, are sent to punish our new inventions of sinne, according to the saying of a reuerend Father : *Quia deliquimus in multis, punimur in multis :* Because we haue offended in many things, we are punished in many.

August.

But to omit the Sanctuary of unfruitful wits, being a fugitive and tedious circular questions, we will apply our bise abstract, to the causes and originall of these hideous Creatures, for the vnderstanding and capacitie of the simple; seeing, that as a learned man saith; that *Sci-
re est per causas sicire.* The best way of knowledge is to know by the causes: And first of their originall.

Plato.

First it is Draculous and plaine in Genesis, that God by his word created all things sensible and insensible: Fishes, Fowles, Beasts, and creeping things, and among them Serpents: But since the great woake of the Creation, they are engendered either naturally or prodigiously: Naturally, as saith Macrobius, as in Egypt Frogs and Snakes, are engendered by raine and showers, so also are Serpents: But I am of Aristotle's opinion, which also Pliny confirmeth; that Serpents arise not from putrifaction; but by the naturall act of generation. It is a generall rule, that all Beasts wanting feet, and having long bodies; performe their carnall copulation, by the mutuall embracing of one another: as Lampreies and Serpents: And it is certaine, that two Serpents in this action, seeme to be one body and two heads: for they are so indiuisibly united together, and the frame of their body knapt for any other maner of Copulation. And although like to Fishes, they want stoure to elaborate the sperme, yet haue they two open passages wherein lyeth their generatiue seed; which being spread, procureth their veneriall lusts: which seed being ejaculated from the Male, into Cels and receptacles

Macrob.

Elianuſ.

The gene-
ration of
Serpents.

of a Serpent in Sussex.

receptacles of the Female, it is framed into an Egge, which she hydeth in the earth, a hundreth in a cluster, about the quantitie of a birds Egge: And this is the naturall proceeding of all Serpents, except Vipers, who lay no Egges, but hatch their young ones in their wombe; but for their prodigious generation, as it is rare, so is it also horribile to our nature. It is reported, that when Lucius Scipio, and Caius Norbanus were Consuls, that the mother of Claudius in Hytruria, brought forth a Serpent in steade of a Childe.

And Faustina the Empresse dreamed, when she was with childe but very prodigiously, that she brought forth two Serpents, and one of them seemed to be more fiercer then the other, which proved allegorically true: for Commodus afterwards her youngest sonne was so tiranicall and barbarous, that he seemed to be borne a prodige to the destruction of mankinde: and thus much for their originall, naturall and prodigious.

The Irish ground is most happie, and it seemeth lesse unitesfull, that are free from contagion of these venomous Creatures: but as it is true, that Non omnis fert omnia cellus, Euery ground brings not forth all kind of frutes: for this Land were happie if it were lesse fertile in these contagious kind of Serpents, which I ascribe not to the nature of the earth, but the sinfull nature of men.

In Phrigia and Ethiopia are many Dragons, and Serpents, and these wers as Augustine affirmeth in the hollow places of the earth: and not onely in forraine and farre remote countries: but also in neighboring and nere adioyning nations: and first of all there was a Serpent or winged Dragon brought unto Francis the French King: brought to where he lay at Sancton, by a countryman: who had slaine the same Serpent with a spade: Chisuen also saith that in the yeare of our Lord, 1543 there came many Serpents with fete, and winges, nere Stiria: who wounded the inhabitants incurably.

A woman that brought forth a Serpent.
Prodigious dreames of Dragons.

Most strange Newes.

Paris a Cit. Cardan writheth that at Paris in France he himselfe saw
tis in France certaine Serpents with wings: when the riuere Tiber
Stumphus. overflowed the banckes many Serpents were discouered.

As also in the time of Mauritius the Emperour, at what
time a Dragon came ouer the Citty after which prodigie
infused a great pestilence. Now as these hidious creatures
are hurtfull to man, so also are they most inamored of man:
and if there be any truth or veritie to be ascribed to Histo-
ries: they haue been most passionately affected to man wo-
man and child: which shewes that it is a worke of diuini-
tie as a iust punishment of our Sines, to turne their affa-
ble natures to a most rauenous and deuouring crueltie,

Elianuſ.

*Dragons in
loue with
Men.*

And to instance this with examples, Elianus reports,
that there was one Iliaua a Thesalian Speatheard, that kept
Dren in Ossa, hard by the Fountaine Hemonius, that a
Dragon fell in loue with, for that his yellow haire, which
seemed in his amiable colour to resemble Gold, and often
came creeping vnto him like an amorous louer, licking his
haire and face so gentle, as the man p̄fessing he never
felt the like.

The like is reported of Pindus the sonne of Macedo
King of Emilia, who was a man of honest disposition and
a great Hunter: having lost his company in his wooned
spott in a thick and vnfreuented desert, met with a Dra-
gon of great stature, who came towards Pindus: with the
greatest part of his body except his neck lifted vp: who at
the first was much amazed at so horride a spectacle, but af-
ter rememb'ring himselfe of certaine birds and pieces of
sacrifices which he had about him, he gaue part to the dra-
gon, and so mittigated the furie of the Serpent, who being
smoothed with these guifts, and as it were overtaken with
the liberality of Pindus, was so inamoured of his liberall
nature, that he forsooke his desert habitation, and followed
Pindus like an ordinarie Spaniell.

Plutarch.

There was also a Dragon the louer of Artheolis, as
Plutarche writheth, who came to her euery night and did
her

of a Serpent in Sussex.

her no harine, but gently sliding ouer her playd with her till morning, departing away asone as light appeared, least he shold be discouered.

Moreover it is obserued that those Serpents are so far from doing harme, except by some supernaturall power destinat to our seuerre punishment for our sinnes, that they haue often been the preventing causes of sinne, and instruments of preseruation of many men and women.

When Messalina the wife of Claudio did send certaine men to take away the life of Nero, who was a Riuall of Nero sauad Britanicus, a Dragon appeared out of the earth, terrifyng by a Draſthe murderers with such furie, that they came away and gon. spared Neroes life.

Againe, Suetonius reports of one Telephus, who had committed incest with his mother, had not a Dragon by divine prouidence frigted the incestuous sonne, and put him to bed them asunder. Therefore saith the same Author, that Draconi similis est virtus indagatrix, quæ diligenter omnia perscrutatur rimuturque studiocissime, that perfect discretion & knowledge is allegorically said to be like the Dragon, because it diligently searcheth the secret crannies of all things, and according to the common proverbe, thorough the smallest hole spies day night.

But these examples doe not conclude, but that there is a secret Antipathie and enmitie betwixt man kind & these Serpentine creatures: who indeed after the relapse and fall of our first Parents, as a curse from God were marked out for most noisome and infectious creatures to man and the womans seed & posteritie: & therfore I could wish that the remedy of this our home bred monster (which hereafter we shall more largely expresse) were purged with as much brevity as the contents of Cæsars Letter to the Senate, Veni, vidi, vici: I came, I sawe, and I ouercame: vox Dei, it were the wod God, and not of man: Many are the deplorable dangers wait with a tragicall pen of famous Historians, which haue insued to the sad inhabitants

Most strange Newes

Gellius.
A murderer
fighting.
with the
Dragon.

of many famous places by these prodigious Monsters; when the region of Helvetia began first to be purged from these noysome beasts, there was a horrible Dragon found neare a Countrey Towne called Wilfer, who destroyed both men and beasts by his monstrous and insatiate hunger; insomuch that that towne was called Deldwiler, that is, a Village of the Wildernes: for all the Inhabitants had forsaken the same and fled to other places.

Cirus.
Diuine Ju-
stice mira-
culouslie
showne.

Also there is a memorable History of a man in the same Towne (which I will rehearse for the straungenesse of the accident) that was banished for man-slaughter, who promised for his pardon to combate with the same Dragon, which being granted, with much ioy he was called home, and in the presence of many people went out to fight with the Dragon, whon as hee slew and overcame with diuine assistance, where shrowdly he listed by his sword imbrued in the Dragons bloud intaken of victorie, which bloud distil led from his sword, and caused him instantly to fall down dead. A heauie iudgement of God to punish murder in the same kind, that he who like Cyrus delighted in blood, should feele the curse of Tomiris, and bee choaked with bloud. Strange that this man who was pardoned for killing of the Dragon, was killed by the Dragon after the Dragon was slaine.

Thus bloud was the sinne, because it brought death, and death againe brought bloud to bee the revenger of the first, that the bloud of man might be washed away by the bloud of man: the bloud of the Dragon being vmpire betwixt, that I may say truely, as the Poet saith in another case, Sanguine succreuit, Sanguine finis erit: as it grew so shall it end in bloud. One example more, and I will conclude this generall discourse of Serpents, and come to the particular description of our Sussexan Serpent.

Poyn

of a Serpent in Sussex.

Now to the terro^r of the poore Inhabitants, breathing
forth his noisome poysons, whose Sto^rie deseru^cs more
lamentable teates and spedie extirpation then the flouri-
shing^s of Dratorie, or Peame and Inke-horne cordiall.

Aristotle.
Philip of
Macedon.

To note further the contagion of these Creatures by
the nypsome evaporation of their noysome breath. In the
dayes of Philip King of Macedon, and father to the great
Alexander, whose Tuto^r Aristotle was, there was a way
into a mountaine to Armenia, ouer which the King had
prayed that never man might goe that way but hee might
die. Wherefore Socrates to see the effect of the Kings prai-
er, set his Opticke Philosophicall glasse, such as now a
daies we vse to apprehend things farre distant plainly
visible, to see what was in the way, and presently he
perceiued two Dragons that by their breath infected
the Region of the aire. Thus wee set the obnoxious
nature of these Serpents to Mankinde, which of-
ten in our soules best meditation receive their birth,
according to the saying of holie Augustine, that
Deus exaudit ad penam cum petunt peccatoris cognitum,
that our blessings are turned into cursings, and our Pa-
ter-nosters to punishments, when we pray sui suis, and
our petitions to predictions, when our Christianity is poi-
soned with sinne: and therefore now leauing this Serpen-
tine circuite of this generall discourse, and now come to
that particular and lamentable Sto^rie of our yet greene
calamitie; as Eneas said to Dido,

Infandum Regina iubes renouare dolorem.

Miserie is not without a fatall echo, whose imperfect
fillables in fomation thus miserably redoubles.

Most strange Newes.

Veritas non querit angulos.

Luke 13.

Let Truth goe unmaskt because her face is unpainted, plainly and truly then: thus, there is discouer'd in our neighbour Countie of Sussex, a strange and monstrous Serpent (a thing most noysome and dreadfull to the Inhabitants adioyning, and with pious compassion let me remorse at our eare's, to haue a fellow feeling of our neighbours miserte, still rememb'ring this, that Sinne puls'd downe punishment, and yet there were in Ierusalem as great sinnes as those on whome The Tower of Siloam fell, if we search our owne bosomes 'tis to be fear'd there will bee found both cause and effect, Sinne and Serpent, but leauing our moxall Serpents, let vs returne to the description of our Histoicall one.

This Serpent (or Dragon as some call it) is reputed to be nine foote or rather more in length, and shap't almost in the forme of an Axeltree of a Cart, a quantity of thicknesse in the middest, and somewhat smaller at both ends. The former part which he shotes forth (as a necke) is supposed to be an elle long, with a white ring (as it were) of scales about it, The scales along his backe seemes to be blackish, and so much as is descoured vnder his bellie appeareth to be red, for I speake of no nearer description then of a reasonable ocular distance, for comming too neare it, hath already beeне too dearely payd for, as you shall haue hereafter.

It is likewise discouered to haue large feete, but the eye may bee there deceaued, for some suppose that Serpents haue no feete, but glide vpon certaine ribbes and scales which both defend hym from the upper part of his throat vnto the lower part of his bellie, and also cause them to moue much more the faster, for so doth this by first drawing together & then shooting forth, rids way (as we call it) as fast as a man can run. It is of countenance very proud and'

of a Serpent in Sussex.

and at the sight or hearing of men or Cattell, will raise his necke upright, and seeme to listen and looke about with great arrogancy: There are likewise on either side of it discouer'd two great bunches so big as a large foot-ball, and (as some thinke) will in time grow to wings, but God (I hope) in their and our assistance will so instruct and defend vs that hee shall bee destroy'd before hee growe so fledge.

He will cast his venome about foure rodde from him, as by woefull experiance it was proued on the bodis of a man and a woman comuning that way, who afterward was found dead, being poysone'd and very much sweld, but



not

Most Strange newes

not prayd vpon. Likewise a man going to chase it, and as he imagin'd to destroy it with two Mastiuue Dogs, (as yet not knowing the great danger of it) his Dogs were both kild, and he himselfe glad to returne with hau to preserue his owne life. Yet this is to be noted, that neither the man nor the Dogs were prayd vpon, but slaine and left whole, for his foode is thought most part of it to be in a Conie-warren, which he much frequents, and it is found much scantled & impaired in the encrease it had wout to afford: and now speaking of a place it will be necessarie for me to shew where that place is, least my truth be repulst and not received for her selfe.

In Sussex there is a pretty Market Towne cal'd Hor-sam, neare vnto it a Forrest cal'd S. Leonards Forrest, and there in a vast and vnfrequented place, heathie, vaultie, full of vnholesome shades, and ouer-grown hollowes it is thought to bee bred, but wheresoeuer bred, certaine and too true it is that there it yet liues, so within thre or fourre miles compasse ars his vsuall haunts, oftentimes at a place cal'd Faygate, and he hath been seene within halfe a mile of Horsam, a wonder no doubt most terrible and noisome to the Inhabitants shereabouts, there is alwaies in his trakte or path left a glutinous and filmie matter (as by a smal similitude we may perceiue in a snailes) which is very corrupt and offensive to the scent, insomuch that they perceiue the aire to bee putrified withall, which must needs be very dangerous, for though the corruption of it cannot strike the outward part of a man, vnlesse heated into his blood, yet by receaving of it in at any of our breathing Organs, (the Mouth or Nose) it is by authority of all Authors (writing in that kind) mortall and deadly, as one thus saith,

Noxia

of a Serpent in Sussex.

Noxia serpentum est admixto sanguine peccatis.

Luceau.

Neither is this Serpent (in my opinion) litterall to be received, as when it shall please God that he shall bee destroyed, that then it may bee presentlie forgotten, but rather to be fear'd as an Eclips or fearefull Comet, whose prodigious effects do alwaies follow, for wee know by our Countrie being temperate, & rather more colde then hot, doth not naturally breed them, but rather that it is sent amongst vs to giue vs warning of some Serpentine sinnes that live amongst vs, which will (without penitent preuention and constant amendment) destroy vs fatter and farther, then this Serpent doth or can: wee may reade in our English Chronicle of the prodigie in the three and twentith yeare of Edward the Third, and in the yeare of our redemption

1349.

In Oxford-shire neere a place cal'd Chippingnorton, there was a Serpent was found with two faces and two heads like women, the one having the shape of the newe Perewig and attire of that tyme, and another in the fashion of the old attire, and it had also wings after the manner of our Kere-Spice or Bats: this was a dreadfull aparition no doubt, and it is to be doubted that wee are not short of that sime of newe-fangled Eyes now: nay, doe wee not lay it in deeper coalers, and lay on painting too, which perhaps they had not: may we not feare such another Serpents appearance, or rather be blัสed without the warning peice: it were so much the happier if wes were sure of warning: and certainlie it may thence be gathered, that sime was then corrected and amended: for not many ages since

Holendybed.

At Chip-
pingnorton
in Oxford-
shire.

C

out

Most strange Newes

our fashions were all plaine and decent, yet safely (I suppose) we may conclude of that mutable staine of headtyring (which hath faster new formes, and more number then Hydra had heads) as sometime Seneca did of couetousnes,

Etiā fuerint Antiqui.

And now speaking of covetousnes, extortions, cruelty and the like, & what sin may this prodigious Serpent be applyed more aptlie to them, that poisonous devouing Serpentine son of covetousnes: Let these Cormorants, but looke vpon this Dragon, and they shall as apparantly behold theinfelues in it as in those times aforesaid the woman did in the Perewig-Serpents, they enclose grounds where the true owner, dare not set foote in, on paine of their remaining estates: so doth this Serpent, for none dare approach his abidings, (though none of his owne) but its the danger of their liues, hee poysons foure rod from him, and there the Miser exceedes the Serpent, for hee poysons many acres distant: The Serpent devours poore mens catell, so doth the covetous wretch, both catell, and chattell, goods, houses and all, his scales of defence are said to be blacke and reddish, and doth it not resemble the Inke & Ware, wherein gentlemens lands ate mazzagde, which afterwards turnes offensive to themselves: his necke is long to overlooks much, and doth not the Miser so? Tis said likewise, to prey vpon Connies, and doe wee not in this age of ours call those fillie men that fall into their snare, Connies? and the poore Mastiffes that were poysond, may they not bee properly figur'd by poore mens cursles bark't out and sent

of a Serpent in Sussex.

sent against them: but alas, they mooue them not, but are beaten downe and poyson'd with their stronger venome.

And lastly (if they change not the cappy of their Serpentine condition) they will leane behind them at their returne from this world such as the trooke of the Serpent is, when he shifftis his ground, a stench and unholosome steame : neither the sweet odour of poyson mens prayers, nor the happie farewell of a blessed memorie, their farewells will bee both alike, god so; the world when they are both gone out of it.

Avarus nisi cum moritur, nil recte facit.

Seneca.

Might I not goe further and apply this Serpent to the stinging tongues of calumnious backebiters and slanderers: doe not their breaths often poison the reputation and good names of honest men and women: let them listen to this larum-bell too.

What if I added Drunkards, is there not a loathsome tractt left after them wheresoever they goo: nay, doe they not dailie throw forth their venome: vomites not onely in the fields, but in the streetes, yea, the houses, nay, their bettie friends bosomes are often made the receptacles of their oze-charged stomaches.

He thinkes in two wordes more I could heere aptlye apply this Serpent to the most common kind of Creatures, (I doe not meane the Common wealth, but the common pouerty rather) to the Serpentine sisterhode of Whoretry, the diseased strumpetrie of the Suburbes: (so that the Cittie were not free of, but free from that Companie:) is not our Serpent disciphered by a white Ring about his necke: How thinke you when you see

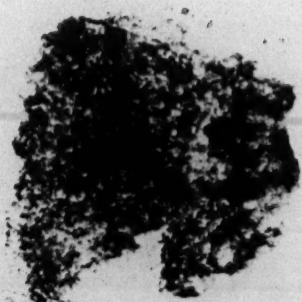
Most strange newes

onely a white Tiffante about the iecke of one of those
tugging Gally slaues of Damnation, and all the rest
poison? May they not make them selues readie by loo-
king into this mirror? I dare goe no further in applica-
tion, and bootelesse it were unlesse I knew how to kill
the Serpent.

But now I will set forth two notable examples, the
one of a Dragon, the other of a Dog, and the rather I
seeke to set them out, that the wicked thereby may know
what they themselues are, when b*u*ite beasts shall set
them all to schoole.

Plinie. There was a man (as Plinie writeth) which fostered
thanke- by a young Dragon, who seeing the same beast to ware
fulness of a wonderfull great, feared to keepe his Dragon any lon-
Dragon to ger within his house, and therefore he put him out into
his Master. a wilde Forrest. It happened afterward that the same
man traualing on his journey through the Forrest,
was beset with thēues. And now being in this di-
stresse, and looking for no other end but death, made (as
loath to depart) a great shewe and an out-crie: straight
upon whose noise, and at the knowledge of his voice, the
Dragon came to him in all the hast possible. Where-
upon the thēues being greatly affraid, ran cleane away
to save themselues harmelesse. Then the Dragon con-
ducted his Maister safe out of the danger homewards,
and returned to the Forrest againe.

*Thanke- The Dog of the Romane Fulius is more wonderful.
fulness of a This Fulius traualing by the way, was staine with
Dog to his slaues that lay in waite for him. His Dogge seeing his
Maister dead, laye by him for the space of two daies.
Whereupon when the man was missing, and search
made for him: they found him dead, with his Dogg lying
by him. Some maruailing to see the Dog lye there
by*



of a Serpent in Sussex.

by his dead Maister, stroke him, and would haue diuened him from the dead corse, and could not : some seeing such kindnesse in the Dogge , and pittyng him that he shoulde lye there without meat two or threedales before: cast him a piece of flesh, wherupon the Dog straight carried the meat to his Maisters mouth, and would not eate any whit himselfe, though he had forborne meat so long before. And last of all, when this dead body shoulde be cast into the riuer, (according to the manner of the Romaines) the Dog leapt in after, and holding vp his Maister so long as he could, did chuse rather to die with him, then to live without him.

I wold with my conclusion I could haue concluded with the death of this terrible and noisome Creature, and that (from that generall good to our Countrie) I might haue return'd into eury mans particular bosome to haue destroy'd the home-bred Serpents, which are indeed rather our Penates or houshold Gods, then any annoyance to vs, for 'tis our miserable estate (heauen revert it) rather to adore then abhorre our sins and iniuries. The Dragons taile hath drawn after it most *Reuelat.* part of the stars of Heauen : as reverend Bernard saith, *hat, Magni. ado penarum, facit multitudo peccatorum,* & from the monsters of our sinnes, the moasters of our punishment increaseth.

These persons whose names are herevnder printed, haue scene this Serpent, besides diuers others as the Carrier of Horsain, who lieth at the white Horse in Southwarke, can certifie the truth of all.

John Steele,

Christopher Holder,

And a widdow woman dwelling nere Faygate.

FINIS.



